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224 The Indians go in twos and threes on these hunts. In the jungle close to the
262 settlements, the agouti (*Dasyprocta* sp.) is the most common game; after that, a
136 rodent, the *paca* (*Coelogenys paca*), and the raccoon, *coatí* (*Nasua socialis*). With some persistence the Tukuna are still able to collect for the obligatory roasts (*moquedo*) of the feasts enough monkeys of the following species: *prego* (*Cebus* sp.), *barrigudo* (*Lagothrix* sp.), *coatá* (*Ateles* sp.), *parauacú* (*Pithecia* sp.), and *guariba* (*Alouatta* sp.).

The following animals are so rare as to lack economic importance: *coandú* (*Cercolabes* sp.); anteater, *mambira* (*Myrmecophaga tetradactyla*); armadillo, *tatú* (*Dasypus* sp.). The otter, *lontra* (*Pteroneura* sp.), another enemy of fishermen, is never eaten.

223 Of feathered game the most important are a forest turkey, the *mutum* (*Mitua*
262 *mitu*); the *jacú* (*Penelope* sp.); and wild pigeons (*Columba* sp.; *Leptoptila* sp.).
136 The red and yellow macaws, *araras* (*Ara macao* and *A. ararauna*, respectively), parrots (*Amazona* sp.), parakeets (*Conurus* sp.), toucans (*Rhamphastos* sp.), and *japú* (*Ostinops decumanus*, Pall.) are killed more for their feathers than for their flesh.

The vulture, *urubú* (*Cathartes urubu*), is not eaten, nor are the *anhumá* (*Palamedea cornuta*) or the *cigana* (*Opisthocomus hoazin*).

As for caimans, the Indians will occasionally eat the young of the species called
225 *jacaré-tinga* (*Caiman yacare*) by the Neobrazilians. The tortoise, jabóti (*Testudo*
262 *tabulata*),[1] is little used. The Tukuna will eat some species of snakes.

136 *Weapons.*—Almost all the Indians now hunt with firearms, some with simple muzzle-loading smoothbores, others with good, breech-loading; double-barrelled
411 pieces. Very infrequently some still use the blowgun, *carauatána*, originally their national weapon for small game, above all, for monkeys.

411 The Tukuna blowgun (i"ë') is the largest of all those known, being usually more than 3 m. long. With the aid of tools now at their disposal, the Tukuna manufacture
322 it as follows. The material they prefer is a solid-ground jungle tree called *punan* (*Iryanthera tricornis*, Ducke; T., pu'rune), lacking which they substitute the wood of the *bacabinha* (*Oenocarpus multicaulis* Spr.?), called in Tukuna "nyë." They bring to the house a piece of sufficient size, trim it, and later work it into the shape of a long, slender rod with four planed surfaces, 3.5 m. long by 7 cm. After sawing this lengthwise through the center, they gouge out a longitudinal furrow some 6 cm. wide from end to end in each section. Near the house, they then seek a tree, which should have a thick, more or less horizontal limb about 6 m. above the ground. From this limb they stretch a length of *cipó guembé* (*Philodendron* sp.) vertically to the ground, and lash a beam to it horizontally just above the ground, its weight keeping the cipó taut.

Around this length of peeled cipó they erect a platform of saplings, permitting a craftsman to stand erect, close to the cipó and about 2.5 m. above the ground; another man stays on the ground below. To the length of cipó they then bind the two lengths of wood, with the grooved sides facing inward, and pour over them water containing sand. The two pieces, now strongly bound together so as to form one unit, they pull up and down, keeping the cipó tightly stretched. With this

[1] On p. 19 the author calls this *Kmys tabulata* as well.—Trans.

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411 ends are notched to receive the bowstring (vẹra'-maa'|ᵊ), which was formerly made of bromelia but is nowadays of tucum fiber. Since it has never been used much for fishing and today is not much used in hunting, the bow is being abandoned. The arrow (kɔ:'ru) is made of canna brava. Its total length is 162 cm.; the length of its four-tined point, 9 cm. It is poisoned with curare and kept in a sheath of bamboo (taboca). Its feathering, in the form of a bridge, is tangential (*Stegfiederung*). Today it is completely obsolete.

There were formerly three types of spear, of which two are still in use today. The first was a throwing spear, va:ma'gu, of paxiubinha, 263 cm. long. The poisoned tip, 16 cm. long, looked like an arrow point and, like the arrow point, was protected by a bamboo sheath. In 1929 I saw these spears still in use, but by 1941 they no longer existed. With the second type, dẽ, the Tukuna still hunt wild pigs. It is a thrusting spear some 236 cm. long, a simple staff of *marajá* wood (*Bactris* sp.), the point being produced by removal of an oblique slice from one end. The third type is even shorter, a pole, dɔ'ča, which nowadays has an iron point. It is used in hunting jaguars (onças) brought to bay by hounds.

231 Dogs, T., airu' (a'i, spotted jaguar, l.g., *onça pintada*), are found in nearly all the houses, but most of them are worthless for the chase, so that a hunter prefers to leave them at home. According to the Tukuna, dogs are pre-Columbian, the first having been mysteriously borne by an Indian woman.

224 *Traps.*—Formerly the Tukuna knew a number of aboriginal types of traps, most of which fell into disuse after the Indians learned how to make booby traps with firearms. One of these early traps, called "vai'para'ne," which was set up over a deer or tapir run, consisted of two strong but elastic logs, tied together vertically on a horizontal beam at a height sufficient to permit the animal to pass beneath. When the trap was set, the two logs were bent in such a way that the ends were spread apart to the sides of the trail at just the right height. The quarry, passing under the horizontal beam, would spring the trap, the two logs snapping against the animal's flanks. Since each log had three spikes on the inner surface, the game was severely wounded as well as tightly held.

For agouti (l.g., cutía) the Tukuna use even today a type of trap known as *mundé* (deadfall)—or, in Tukuna, yẹta'—under which the victim is directed by two brush fences.

For small animals accustomed to running about on the ground, the Tukuna make an enclosure in the jungle sometimes a hundred meters long, and with various openings, behind each of which they set a noose. This fence appears in one legend [773] of the culture heroes (see p. 126) and also in the tale of the seller of a songbird, *sabiá* (p. 154).

Another type of trap for catching *macucáuas* (*Tinamus* sp.), rats, and agoutis consists of a baited lasso at the end of an elastic pole (trip noose) bent over to the ground in the middle of a circular enclosure with one opening (bu:'rëë). With [223] other traps they catch doves and pigeons by setting a burden basket so that one side is slightly raised, with the bait below. In 1929 I observed a rattrap in the form of a small box with a trip door; I suppose, with Tessmann, that this variant was [177] introduced through contact with the Neobrazilians.